

# Eudaimonia Happiness in Honorary Teachers in Elementary Schools of Disadvantaged Areas

Syahnur Rahman<sup>1</sup>, Fattah Hanurawan<sup>2</sup>, Nur Eva<sup>3</sup>, Machmudah<sup>4</sup>

*State University of Malang Indonesia*

*<sup>1</sup>syahnur.rahman.1901139@students.um.ac.id, <sup>2</sup>syahnur@upi.edu*

**Keywords:** Honesty, Game, Elementary Students

**Abstract:** This study aims to explore the factors that contribute to eudaimonia happiness in honorary teachers in primary schools of disadvantaged areas. This study uses a literature review approach from various journals related to eudaimonia happiness in honorary teachers in elementary schools in disadvantaged areas and can be applied to institutions that contribute to the research. The recommendation in the literature of this review is how happy eudaimonia primary school teachers who teach in disadvantaged areas.

## 1 INTRODUCTION

The word eudaimonia, which is also spelled as eudaemonia or eudemonia is an ancient Greek word derived from Aristotle's *Nicoachean Ethics* (Aristotle, 2017). Eudaimonia means happiness (Deci & Ryan, 2008; Huta & Waterman, 2014), which has other meanings such as well-being, growth, or just well-being (Kraut, 2018). Early philosophers studied the subject of happiness long before positive psychology existed. However, the contemporary literature on well-being has largely ignored the contributions of humanistic and existential thinkers such as Maslow, Rogers, Jung, and Allport (McGregor & Little, 1998). Can one be truly fulfilled without the knowledge of meaning in life or existence? The concepts of self-actualization, personal development, and meaning in life seem to be missing from the current literature on well-being.

Modern research has begun to focus on happiness through the development of a positive psychology line of research within the field of general psychology. By researchers how people should live, this field of research has put forward various positions on the issue of happiness and life satisfaction (Seligman & Csikszentmihalyi, 2000). Thus, positive psychology has been able to distinguish between two important orientations to happiness, or what is known as well-being: hedonia and Eudaimonia (Waterman, Schwartz & Conti, 2006). Eudaimonia is a conceptualization of well-being based on individuals' ability to self-actualize and develop their perceived virtues (Ryff, 1989;

Ryan & Deci, 2001; Ryff & Singer, 2006; Waterman, 2007).

This development has led to a deeper exploration of Eudaimonia as a form of welfare. The results of this exploration have established eudaimonic well-being (EWB) as being more strongly correlated with the value of self-realization, importance, effort and balance of skills and challenges (Waterman et al., 2006). Steger et al. (2008) also found that eudaimonic behavior may be more consistently associated with well-being than hedonic behavior. Furthermore, the understanding of Eudaimonia and the benefits of its presence in the educational environment has continued to grow, especially regarding the welfare of teachers.

In the world of education, the task of educators is very important. The function of educators in schools is not only to explain, train, give instructions, but can program subject matter, give homework for students, assess student achievement, and regulate student discipline. In addition, educators must have personal records of their students, organize classrooms, create learning experiences, communicate with parents, and guide students (Djiwandono, 2006).

Educators have an important role, but very few have non-permanent employment status with inadequate income. The status of honorary teachers is very different from that of teachers who have been appointed to the status of Civil Servant (PNS) teachers. Teachers have different employment statuses, namely civil servant teachers (PNS) and honorary teachers who have not been appointed by the state. The results of research by Ryff (Setiawan,

2014) explain that people with high employment status improve one's psychological well-being. The statement above can be interpreted that teachers with honorary status have lower welfare.

Based on the data in the GTK Dashboard Kemdikud, temporary teachers or non-permanent employees (GTT/PTT) from kindergarten to high school levels in 2020 in Sumenep Regency/City amounted to 844 people, while for PNS teachers there were around 5,628 and for school fee teachers the number was 3,082. For Talango Subdistrict, there are 27 non-permanent or non-permanent employees (GTT/PTT), while for honorary teachers the number is 169 and PNS teachers are 204.

According to Ryff (1995) psychological well-being is a person's positive attitude towards himself and others, able to make their own decisions and can regulate their own behavior, can create and manage an environment that is compatible with their needs, have a purpose in life and make their lives more meaningful, and trying to explore and develop themselves.

Real life portraits of precarious teachers (GTT) can be seen based on interviews conducted with non-permanent teachers (GTT) in the Talango islands of Sumenep. An elementary school honorary teacher who is male and married, said that the teacher was constrained by the lack of salary received and the large number of jobs provided by senior teachers (permanent teachers). The subject also said that senior teachers were not competent in making school administration reports. From these efforts, the subject received a salary of Rp. 1.200.000,-/month. The salary includes transportation (boat rides) and food allowance. The same fate was also accepted by her colleague as an elementary school honorary teacher who was female and unmarried who also felt constrained by the lack of welfare provided. At the school, the subject also doubles as the head of the Administration (TU) and IT (Information and Technology) section. Even so, he was not discouraged. His intention to advance the world of education and benefit the people has made him survive until now.

Ryff (1995) states that psychological well-being is a condition of a person who is not only free from pressure or mental problems, but the condition of a person who has the ability to accept self (self-acceptance), personal growth (personal growth), have a purpose (purpose in life), have the quality of positive relationships with others (positive relationships with others), the ability to manage their environment effectively (environmental mastery),

and the ability to determine their own actions (autonomy).

Ryff and Singer (1996); (Ryff in Southeast, et al, 2008), sees psychological well-being as influenced by age, gender, social class, cultural background, and physical function. Ryff (in Putri and Suryadi, 2007) also said that individuals with high income levels, marital status, and high social support will have higher psychological well-being.

Previous research on the psychological well-being of honorary teachers has been conducted by Setiawan and his colleagues (2014) from Semarang State University who researched "Psychological Well-Being in Elementary School Honorary Teachers in Wonotunggal District, Batang Regency". Another research on "Psychological Well-Being in Teachers has also been carried out by Sumule Ruth Priscilla and Taganing Ni Made (2008) who researched "Psychological Well-Being in Teachers at the PESAT Nabire Foundation, Papua", which is a foundation located in the interior of Papua.

The two studies related to the psychological well-being of honorary teachers only revealed the level of psychological well-being (only focused on measuring psychological well-being based on aspects of psychological well-being). In the first study, the researcher only used the subject of honorary elementary school teachers who were spread out in one sub-district. Then in the second study, researchers used qualitative research methods and found factors that affect psychological well-being related to spirituality, past experiences, and social support.

## 2 METHODS

The types of research used in this study was literature review. The process of collecting literature in this study was carried out from 2011 until 2019. The search was conducted on various databases such as Scopus, Google Scholar, etc. The keywords used were Eudaimonia teacher.

## 3 RESULT AND DISCUSSION

The function and position of the teacher in the context of growth psychology is that the teacher can experience students correctly in helping to shape correct behavior. Teachers who study growth psychology realize that the students they are dealing with are still in the process of growing. A teacher is

obliged to play a different position in school, not only in the application of education, but also serves as a guide for student participants (Sit, 2012). This is in line with Thomson's (2016) comment that the position of the teacher as a supervisor can be seen from the extent to which the teacher's care or attention is in teaching his students. Teachers who are liked by their students show that the teacher is a teacher who is trusted by their students, have attention and affection and sincerity in guiding, and understand the knowledge and expertise in their field (Thomson, 2016). Next, for Harisson and Killion (2007) suggest 10 teacher positions, namely: (1) provider of energy sources; (2) education specialists; (3) curriculum specialist; (4) class support; (5) education facilitators; (6) advisor/mentor; (7) school leaders; (8) information trainer; (9) commutation catalyst; and (10) learners. (9) commutation catalyst; and (10) learners.

### 3.1 Underdeveloped regions

#### 3.1.1 Definition of Disadvantaged Area

For Presidential Regulation No. 131 of 2015 concerning the determination of underdeveloped areas if underdeveloped areas are districts whose regions and communities are less developed than other regions on a national scale. An area is inaugurated as a disadvantaged area based on the criteria: the economy of the people, human energy sources, facilities and infrastructure, regional financial expertise, accessibility, regional characteristics (Perpres number 131 of 2015).

According to the Directorate General of PDT (2015), an area is classified as an underdeveloped area, for several reasons, including:

- 1) Geographic. The geographical situation of the delay area is relatively difficult to reach because it is deep into the interior, hills or mountains, islands, coastal islands and remote islands or because of other geomorphological factors, making it difficult to reach both transport and communication networks. media.
- 2) Natural resources. Some disadvantaged areas do not have potential natural resources, areas that have large natural resources, but the surrounding environment is a protected area or cannot be exploited, and areas that are disadvantaged due to excessive use of natural resources.
- 3) Human Resources. In general, people in disadvantaged areas have relatively low

levels of education, knowledge and skills and customary institutions that are not yet developed.

- 4) Infrastructure and facilities. Limited infrastructure and communication, transportation, clean water, irrigation, health, education and other services that cause people in disadvantaged areas to experience difficulties in carrying out economic and social activities.
- 5) Isolated area, prone to conflict and disaster. Areas of physical loss are very isolated, in addition, often, an area experiences social conflicts of natural disasters, such as earthquakes, droughts and floods, and can cause disruption of social and economic development activities.

Based on the opinion above, it can be concluded that the lagging areas are districts which are regions and their communities are less developed than other regions on a national scale in terms of geographical factors, natural resources, human resources, infrastructure and facilities, and tend to conflict and natural disasters.

#### 3.1.2 Characteristics of Disadvantaged Areas

Criteria that become problems in underdeveloped areas include: (a) poor coordination between developers in disadvantaged areas; (b) the existence of an objective regulation to accelerate the development of underdeveloped areas; (c) the not yet optimal management of local resource potential in the economic development of underdeveloped regions; (d) the low quality of human resources and the level of community happiness in underdeveloped areas; (e) suboptimal positive action in disadvantaged areas; (f) disadvantaged areas do not have access to regional growth centers; (e) limited availability of public transportation and infrastructure in disadvantaged areas; (g) there is no reward for the private sector and commercial organizations to invest in disadvantaged areas (Dirjen PDT, 2016).

Based on the description above, it can be concluded that the characteristics of disadvantaged areas can be seen from the economic aspect, human resources, education, infrastructure and geographical aspects, and can be seen from various problems in underdeveloped areas.

### 3.2 Eudaimonia

#### 3.2.1 The concept of hedonia and eudaimonia in philosophical thought

'Hedonia' comes from the Greek word meaning pleasure. The concept of 'hedonia' has a long history that can be referred to by the ancient philosophers of the 4th century BC, Aristippos (433-355 BC) of Cyrene (now in Libya) who taught that the purpose of life is to experience as much pleasure as possible, and that happiness is the totality of pleasant events experienced by a person (Ryan-Deci, 2001). Aristippos went to Greece to study philosophy and became a student of Socrates and later founded the school of thought in his native Cyrene. Socrates asked about the ultimate goal of human life and what is really good for humans, but he himself did not provide an answer to the question. To that question Aristippos answered: "What is really good for humans is pleasure. For Aristippos pleasure is purely physical and must be understood as actual pleasure, not pleasure from the past and pleasure in the future. But there are limits to seeking pleasure. Aristippos recognizes the need for self-control. The important thing is to use the pleasure well and not allow yourself to be carried away by it (Bertens, 2007, Magnis-Suseno, 2004, Michalos, 2015). For Aristippos, pleasure is the only good, while pain and pain are evil. Aristippos's ideas were later followed by other philosophers such as Epicurus, Hobbes, Locke, and Bentham. The important thing is to use the pleasure well and not allow yourself to be carried away by it (Bertens, 2007, Magnis-Suseno, 2004, Michalos, 2015). For Aristippos, pleasure is the only good, while pain and pain are evil. Aristippos's ideas were later followed by other philosophers such as Epicurus, Hobbes, Locke, and Bentham. The important thing is to use the pleasure well and not allow yourself to be carried away by it (Bertens, 2007, Magnis-Suseno, 2004, Michalos, 2015). For Aristippos, pleasure is the only good, while pain and pain are evil. Aristippos's ideas were later followed by other philosophers such as Epicurus, Hobbes, Locke, and Bentham.

Epicurus (341-270 BC) who continued hedonic thought saw pleasure as the goal of human life. By nature, every human being seeks pleasure, but his understanding of pleasure is broader than that of Aristippos. Although the human body is the basis and root of all pleasures and consequently carnal pleasures must be considered the most essential, Epicurus admits that there are pleasures that go beyond the bodily stage (Bertens, 2007, Michalos, 2015). Although basically every pleasure can be judged good, but that does not mean every pleasure must be used as well. Epicurus distinguished three kinds of desire: natural desires (such as food), unnecessary natural desires (such as good food), and

vain desires (such as wealth). Only the first kind of desire must be satisfied and its limited satisfaction produces the greatest pleasure. A wise person will try to live regardless of desire. Thus humans will achieve ataraxia (peace of the soul). For Epicurus good is what produces pleasure, and bad is what produces unpleasant feelings. However, it must be understood properly. For the Epicureans pleasure was more spiritual and sublime than physical. Not arbitrary desires need to be fulfilled. The essence of pleasure is in a serenity of soul that cannot be surprised. Humans should live in such a way that the body remains healthy and the soul in a state of calm. Thus, humans should avoid what is painful and unpleasant experiences. Pleasure is viewed negatively as freedom from pain and suffering (apatia). It is not feelings of pleasure that are only momentary that determine whether we are happy, but pleasures that last throughout life (Magnis-Suseno, 2014).

Hedonia is not only a view at the beginning of the history of philosophy, but also reappears later in the moral philosophy of Thomas Hobbes (1588-1679) and John Locke (1632-1704) from England. Thomas Hobbes adheres to egoistic hedonism which holds that the good life is maximizing personal pleasure and minimizing pain. In his teachings on ethics, Hobbes argues that the concept of 'good' can be applied to the object of lust, while the concept of 'bad' to the object of evasion. Humans, according to Hobbes, are creatures who basically want to satisfy their own interests, namely to maintain and defend themselves by seeking pleasure and avoiding pain. Therefore, a wise man is a man who is able to maximize the fulfillment of his desires for his individual welfare. So Hobbes' ethical view of self-preservation is called egoism, and insofar as self-preservation is equated with seeking pleasure, such a view is called hedonism (Hardiman, 2004).

Hobbes describes humans as anti-social creatures because self-preservation in principle will collide with the desire for self-preservation of others. In this competition, humans must be able to fight over scarce resources, maintain what has been achieved, and if necessary subdue others. For Hobbes, power is a means for the realization of self-preservation. Because humans basically want to dominate other people, what happens in social life is a 'war of all against all' (*bellum omnes contra omnia*). And in that war, humans became wolves for each other (*homo homini lupus*) (Hardiman, 2004). Meanwhile, John Locke emphasized that what determines human actions is not universal principles, but something that comes from sensory experience. namely

pleasure and pain. Something that is pleasant we call 'good', while something that hurts we call 'evil'. On the other hand, something that is morally good will certainly produce pleasure and happiness, while that which is morally evil will result in suffering as Locke himself puts it the following, "We call what causes or increases pleasure, we call evil what causes displeasure. ." (Hardiman, 2004; Bertens, 2007). "We call good what causes or increases pleasure, on the contrary we call evil what causes displeasure." (Hardiman, 2004; Bertens, 2007). "We call good what causes or increases pleasure, on the contrary we call evil what causes displeasure." (Hardiman, 2004; Bertens, 2007).

Based on that teaching, Locke set five values worth pursuing in life. First, health that allows us to enjoy everything with our five senses. Second, the good name or honor or enjoyment generated by social recognition from others. Third, knowledge that allows humans to vary the object of their enjoyment. Fourth, good deeds are actions that are beneficial and provide satisfaction. Fifth, the hope of eternal happiness (Hardiman, 2004).

This idea was then carried forward by the British philosopher Jeremy Bentham (1748-1832) with his utilitarianism which held that the greatest good is determined by the greatest frequency, intensity and duration of pleasure and happiness for the greatest number of people, and also by the number of people, as little pain and suffering as possible (Huta, 2013). Bentham emphasized that mankind is by nature placed under the rule of two sovereign rulers: displeasure and pleasure. By nature man avoids displeasure and seeks pleasure. Happiness is achieved, when he has pleasure and is free from distress.

In this case, Bentham actually continued classical hedonism. Because by nature human behavior is directed towards happiness, then actions can be judged as good or bad, as far as it can increase or decrease happiness as much as possible. With this perspective, Bentham abandons individualistic and egoistic hedonism by saying that happiness concerns all human beings (Bertens, 2007). For Bentham the morality of an action must be determined by considering its usefulness to achieve the happiness of mankind. So the principle is "the greatest happiness of the greatest number of people". The usability principle, according to Bentham, must be applied only quantitatively. Since the quality of pleasure is always the same, the only aspect that can differ is the quantity (Bertens, 2007).

All philosophers who adhere to hedonism generally view hedonia as a good state associated

with positive feelings that are manifest in the satisfaction of desires. Therefore experiences such as pleasure and enjoyment are manifestations of hedonia. Hedonian philosophers believe that humans basically want to maximize their experience of pleasure and try to minimize pain and suffering (Henderson-Knight, 2012).

While the notion of "eudaimonia" is rooted in the views of Aristotle (384-322 BC) which became popular in his *Ethika Nikomacheia*. Eudaimonia is often translated as 'happiness' (happiness), and therefore must be distinguished from pleasure or enjoyment. More precisely, Aristotle translates eudaimonia with active action which shows the virtues associated with reason and contemplation. Aristotle's concept of eudaimonia includes moral virtues such as justice, friendliness, courage, and intellectual activity (Huta, 2013).

According to Aristotle, the highest goal of humans is to find the ultimate meaning of human life, namely eudaimonia (happiness). Then the problem arises because eudaimonia is understood by people in various ways. Some say, for example, that pleasure is happiness. There are also those who say not pleasure, but money/wealth or social status. But for Aristotle it was not the end. According to Aristotle, a person achieves the ultimate goal by carrying out his functions properly. Thus, humans achieve happiness by best carrying out their rational activities accompanied by their intellectual and moral virtues (Waterman, 1990; Bertens, 2007, Magnis-Suseno, 2004; Michalos, 2015; Kupperman, 2007).

Intellectual virtues directly perfect the ratio itself. With moral virtue, the ratio runs the choices that need to be made in everyday life. Moral virtue, for Aristotle, appears in the form of courage and generosity. The virtue of being a balance between less and too much. The virtue that determines this middle ground is called *phronesis* (practical wisdom), which determines what can be considered virtue in concrete situations. So, this virtue is at the core of all moral life (Waterman, 1990; Magnis-Suseno, 2004; Bertens, 2007; Michalos, 2015).

In contrast to hedonism, Aristotle argues that people who regard pleasure as happiness fall into vulgar 'happiness'. Such a view makes man a slave to pleasure. For Aristotle true happiness (eudaimonia) is found in the expression of virtue, namely by doing what is proper to do. According to eudaimonism, not all desires or not all outcomes that a person might perceive as valuable can be equated with eudaimonia. While they all produce pleasure, some of those outcomes are not necessarily good for

people and not necessarily good. So from a eudaimonic perspective subjective 'happiness' cannot simply be equated with well-being in the real sense (Ryan-Deci, 2001).

### 3.2.2 The difference between hedonic and eudaimonic approaches to happiness and well-being

The difference between the concepts of 'hedonia' and 'eudaimonia' in philosophical thought has an influence on understanding the concepts of subjective quality of life such as well-being and happiness using both hedonic and eudaimonic approaches. So in the tradition, there are two approaches to understanding well-being and happiness.

First The hedonic view that connects well-being with pleasure or enjoyment as expressed above starts from the view of Aristippos who teaches that the purpose of human life is to experience as much pleasure as possible and enjoyment is the totality of all pleasant events. His views were then followed by Epicurus who saw pleasure as the goal of human life. Hobbes who argued that happiness lies in the successful pursuit of human needs. Locke called 'good' everything that brings pleasure, and 'evil' when it causes displeasure. Bentham who said that happiness will be achieved, if humans have pleasure and are free from pain.

Well-being and happiness from a hedonic perspective is expressed in many forms, starting from the narrowest aspects such as bodily pleasures to broader aspects such as personal interests. Psychologists who adopt hedonism focus on broader concepts such as pleasure in the mind. However, the dominant view of hedonic psychologists reveals that well-being is a subjective happiness that includes feelings of pleasure. In the paradigm of hedonic psychology, well-being is hedonic. Well-being and happiness that adopts a hedonic approach are understood as life satisfaction, the presence of a positive feeling, and the absence of negative feelings which are also dimensions to be seen by measuring subjective well-being (SWB) (Decy-Ryan, 2001).

Second The eudaimonist view holds that true happiness is found in the act of doing what is right to do. In the eudaimonic perspective, not all desires that are personally considered valuable result in well-being. Although it brings pleasure, but the results are not good for humans. The eudaimonist concept of well-being invites humans to live in line with their 'daimon' (true self). Eudaimonia is achieved when human activities are in harmony with the espoused values (Deci & Ryan, 2001; Deci &

Ryan, 2008). Referring to Aristotle's understanding, well-being and happiness are not only limited to achieving pleasure and enjoyment, but striving for perfection that presents the realization of one's potential (Waterman, 1990).

Ryff & Keyes (1995) in Deci & Ryan (2001) presents a multidimensional approach to well-being by showing six aspects of human self-actualization, namely: autonomy (autonomy), personal growth (personal growth), self-acceptance, life purpose, mastery and positive relatedness. It is proven that living eudaimonic which is manifested in psychological well-being can affect a person's physical and emotional health (Deci & Ryan, 2001; Deci & Ryan, 2008).

So, with a hedonic approach, well-being and happiness are understood as pleasure, enjoyment, satisfaction and the absence of pain. All these aspects are centered on obtaining and consuming what one wants. Meanwhile, with the eudaimonic approach, well-being and happiness in the eudaimonic psychological perspective are understood more broadly. Well-being and Happiness in a psychological perspective with a eudaimonic approach is understood as the meaning/value of personal growth, self-realization, maturity, quality, authenticity and autonomy (Huta, 2013; Huta & Waterman, 2014; Huta, 2015).

In fact, discussions and debates on the differences between hedonic and eudaimonic approaches have been going on for thousands of years, starting with philosophers, then continuing by humanist, psychoanalyst and psychological researchers. Among the writings of psychoanalysts, humanists and early psychologists can be found for example the distinction of the pleasure principle in Freud (1920) on the one hand, and Jung's concept of individuation, Maslow's self-actualization (1970), and the concept of maturity (maturity) in Allport (1955) on the other hand. In the field of psychological research, there are researchers who only look at the concept of well-being with a hedonic approach (eg Kahneman, 1999) or only from a eudaimonic approach (such as Ryff, 1989).

In addition, Veronika Huta (2013) analyzes several literatures that try to make a distinction between the hedonic approach (which prioritizes the experience of pleasure, enjoyment, comfort and pain avoidance) with the eudaimonic approach (which manifests in the manifestation, experience of values, personal growth, actualization). self, flourishing, excellence and meaning).

Over the past four decades scholars have studied these two approaches and opinions vary. In the era

of the 70s, for example, self-determination theory was associated with eudaimonia, especially regarding the concept of 'autonomy' which is the main cause of well-being (Ryan & Deci, 2000 in Huta, 2013). Autonomy means the state of being right for oneself, determining one's own activities rather than being influenced by external factors. This autonomy is then associated with cognitive flexibility, conceptual learning, creativity, self-actualization, and vitality.

In the 80s Ryff (1989) introduced his concept of eudaimonia as psychological well-being which includes personal growth, purpose in life, autonomy, positive relationships with others and self-acceptance. Meanwhile, hedonia is seen as hedonic well-being which includes positive/negative feelings, life satisfaction and happiness. Meanwhile, in the 90s, Waterman (Waterman et al., 2003 in Huta, 2013) mentions eudaimonia as a personal expression (personal expressiveness) which has the characteristics of feelings about a person's activities in expressing his personality. Personal expressiveness is distinguished from hedonic enjoyment which includes enjoyment, pleasure, satisfaction, good feelings, warm feelings, happy feelings. In contrast to hedonic enjoyment,

In the late 90s Vitterso (eg Vitterso, 1998 in Huta, 2013) also made a distinction between the two approaches of hedonia and eudaimonia. He linked eudaimonia with personal growth and openness to experiences such as interests, concerns and challenges, while hedonia as life satisfaction manifested in pleasure, positive feelings, easy feelings. Then in the era of the 2000s, Seligman (eg Seligman, 2005 in Huta, 2013) raised the idea of eudaimonia as 'life in meaning, meaning life, where people believe in the wider implications of each of their actions and serve the good that they do. bigger. Seligman distinguishes the fulfillment of meaning (pursuit of meaning) with the fulfillment of pleasure (pursuit of pleasure). According to Seligman, the fulfillment of meaning and the fulfillment of pleasure have an effect on life satisfaction, positive or negative feelings. And, greater well-being is found in the full life.

Departing from the two concepts of hedonia and eudaimonia in philosophy, psychologists then try to develop research on well-being and happiness which are part of the subjective quality of life. But what is interesting is that there is no uniformity in mentioning well-being/happiness with hedonic and eudaimonic approaches. Psychologists have different terminology about what is meant by well-being and

happiness. The difference in terminology is caused by differences in perspective/perspective.

On the one hand this can lead to confusion and possible overlap in the use of the same term, but with different meanings. For example, for Ryff psychological well-being is included in the eudaimonic approach, while for other experts, such as Haybron (2000) psychological well-being is included in the hedonic approach. Another example, for Vitterso's life satisfaction is included in well-being with a hedonic approach, while for other experts life satisfaction can also be understood with a eudaimonic approach. However, the difference in terminology from so many psychologists indicates that discussions and studies on well-being and happiness are really alive and well. And, this is a positive thing in the development of science.

## 5 CONCLUSION AND RECOMMENDATION

Based on the study result, it can be concluded that there are 25% of students behave honestly in ball games, while the other 75% have dishonest behavior. The students who are dishonest in playing ball-drawing look directly into the box during the ball-drawing game to get red balls, so they would get many prizes. This game also indirectly explain that children may do anything to get pleasure such as gifts even they have to act wrong. Changing this dishonest behavior requires an exemplary figure and proper assistance from the school and parents so that children can demonstrate honest behavior either in daily or larger activities. An exemplary figure is someone who becomes a role model and also a figure attached to children.

Further research is needed to understand the concept of honesty in children, starting from basic prevention activities, such as psychoeducation about honesty in children. In addition, further understanding is needed from the school to hold programs related to the inculcation of the concept of honesty from an early age through the education curriculum. Schools can also develop character education programs for their students.

## REFERENCES

- Batson, C. D., & Thompson, E. R. (2001). Why don't moral people act morally? Motivational

- considerations. *Current Directions in Psychological Science*, 10, 54-57.
- He T-S, Qin L (2020). On the developmental origin of intrinsic honesty. *PLoS ONE* 15(9): e0238241. <https://doi.org/10.1371/journal.pone.0238241>
- Komisi Pemberantasan Korupsi Republik Indonesia Direktorat Pendidikan dan Pelayanan Masyarakat. (2016). *Agar anak Jujur: Panduan menumbuhkan kejujuran pada anak sejak dini*. Cetakan pertama.
- Mifroh, N. (2020). Teori Perkembangan Kognitif Jean Piaget dan Implementasinya dalam pembelajaran di SD/MI. *JPT: Jurnal Pendidikan Tematik*, 1(3), 253-263.
- Noddings, N. (1986). Fidelity in teaching, teacher education, and research for teaching. *Harvard Educational Review*, 56(4), 496-510.
- Piaget, J. (1965). *The moral judgment of the child*. (M. Gabain, Trans.). New York: A Free Press. (Original work published in 1932).
- Schleifer, M. and Martiny, C. (2006). *Talking about values and feelings with children*. Calgary: Temeron Press.
- Talwar, V., Lee, K., Lindsay, R. C. L., & Bala, N. (2004). Children's lie-telling to conceal parents' transgressions: Legal implications. *Law and Human Behaviour*, 28, 411-43